

*Mr. Lichonsh*

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The Latter-Day Saints'

# MILLENNIAL STAR.

HE THAT HATH AN EAR, LET HIM HEAR WHAT THE SPIRIT SAITH  
UNTO THE CHURCHES.—Rev. II. 7.

No. 14.—Vol. XIV.

Saturday, May 29, 1852.

Price One Penny.

## MINUTES OF THE SPECIAL GENERAL COUNCIL,

OF THE CHIEF AUTHORITIES OF THE BRITISH CONFERENCES OF THE CHURCH OF JESUS  
CHRIST OF LATTER-DAY SAINTS,

Held at 23, Ratcliffe Terrace, Goswell-street Road, Islington, London, on the 6th, 7th, 8th,  
and 9th days of April, 1852.

(Continued from page 197.)

WEDNESDAY MORNING, APRIL 7TH.

The Council assembled at the hour appointed, and sung the Hymn on the 189th page, "Now we'll sing with one accord," &c. Prayer was then offered by Elder Levi Richards, after which, the Council sung "There is a land beyond the sea," &c.

President F. D. Richards arose and said,—Dear brethren, I am very happy with another opportunity which this morning presents to us, to consider together those important subjects which pertain to the work of God in this land. I hope every brother has come up with his heart full of the Holy Ghost, that we may be instructed and further prepared for the duties of life now before us, and however much we may realize it now, the time is not far distant when important duties and responsibilities will be laid upon us to perform, for great events are to be brought about in this generation. And we are the individuals on whom the Lord will lay the responsibility of carrying out these things. Now, it is an easy matter with us, while the work of the Lord is in a stable position, and while we are not in Zion, but are engaged proclaiming, as it were, the miniature principles of the Gospel in this land, increasing our knowledge and power in all good gifts, exercising ourselves in the duties of our calling; but this is only

an earnest of what we have in future to bear. If any of you have felt, when called upon to preside over Conferences, that it was a task to perform your duties, you must bear in mind, that we must grow with this work, or it will outgrow us and leave us behind, and then we shall get into that way in which we shall not be able to discern between truth and error. Every man who does not grow as this work grows, will lose the Spirit, and become dark in relation to the things of God. We want to be alive to the interests of the work of God, and to spread the truth far and wide, on the right hand and on the left; but our object in coming together this morning is, that we may be refreshed, and go home to our various fields of labour strengthened and prepared for those important duties which devolve upon us.

The subject that was before us last night was "the propriety of publishing the *Star* in an enlarged form." And you must understand the question is not whether we shall put two *Stars* into one, but whether we shall increase its size one-half and publish the same number. The question is now open again.

Twelve of the Elders then delivered short speeches upon this subject.

President F. D. Richards said,—Brethren, I feel glad to hear you upon this subject, and also upon all others. I will present the subject as it appears to me:—

1st. Shall we increase the number of pages in each Number of the *Star*, or shall we publish it weekly with the present number of pages?

2nd. Shall we put a cover upon it for the purpose of better preservation, and also for the insertion of advertisements?

This last idea has presented objections to me in this way—every person in this land who publishes a paper containing advertisements, has to give bonds to the crown. I think he has to find two sureties to the amount of five hundred pounds each, and if he advertizes anything illegal, he is liable to be fined very heavily, and of course, I wish to avoid everything which has a tendency to bring us in contact with the law of the land.

I am really satisfied that it will be well to either increase the *Star* by eight pages, or to publish it every week. What do you say brethren? I am in favour of just that which you think best.

Elder J. Marsden said,—President Richards, I say publish it every week.

Whereupon, “Hear,” “Hear,” and “That’s it,” reverberated through the room again and again.

President F. D. Richards said,—I want to make a few remarks, to excuse myself from what may appear to you and the Saints delinquences in me; I have been busily engaged with the reprinting of the Hymn Book, and the Voice of Warning, and also the reprinting and stereotyping of the Book of Mormon. I have had to read them over and over, and correct them. I have begun to reprint the Doctrine and Covenants too. This book will be stereotyped also. Elder Samuel W. Richards will finish it, and then, when these things are finished and off his mind, he will have the opportunity of visiting more among you than I have done.

Several times the *Star* has not been issued so regularly as it ought to be; I hope you will excuse any shortcomings in this matter, which I may have been chargeable with, for I assure you, press of business has been the cause of them.

I feel that we have come to a period when the *Star* can be issued once a week, for the work of the Lord has increased with such rapidity, and it is spreading itself abroad on every hand, insomuch that

we are weekly receiving intelligence in relation to its progress; and all things in connection with the work seem to require this of us.—To issue the *Star* every week!

It was then resolved,—That the *Star* should be thenceforth published weekly instead of semi-monthly.

President F. D. Richards said,—Brethren, I will now present before you another item. I want to know which of you have men in your Conferences, who have *means*, and *minds* to use it, for the building up of Zion. Upon this subject I shall request Elder Erastus Snow to rise and speak to you.

Elder Erastus Snow arose and said,—When I was here last June, Brother Franklin, D. Richards and I had some conversation on these topics; and when we have had time to turn our attention to anything of that kind, our minds have been more or less occupied with the subject of the manufacture of iron in DESERET. Brother Lorenzo Snow and I talked upon the subject somewhat; but we all seemed to have our hands so full with things pertaining to our missions, that we could not give our minds to it. But when we saw the last General Epistle of the First Presidency, in which they urge that subject upon our attention so particularly, it has been more impressed upon our minds, and we have felt that we shall hardly do our business right, and finish our missions, without accomplishing that object which was so strongly recommended by the First Presidency.

The subject of manufacturing in Zion, was presented before the General Conference in Manchester, although I had not the pleasure of being present, and I was sorry for it; yet I saw by the minutes, which were printed, that Elder Taylor and Elder Pratt, and others, entered into it largely. Well, we feel that Zion is our home, and that we are only pilgrims here, and we want to lay a foundation for our families and children in the place which God has appointed for the refuge of His people. Every particle of our means that we use in Babylon, is a loss to ourselves; and it is so much means expended upon Babylon that shall perish. And every man that has been baptized into this kingdom, and has become an adopted child of God, and a partaker of the things of God, is running right away from his duty to expend his means in Babylon, and he never comes to drink

in freely of the Spirit of God until he expends his means in the building up of Zion; for "*where your treasure is, there will your heart be also.*" Nothing in Zion is so much wanted or needed, as the manufacture of iron! Iron seems to be the main principle or ingredient for the prosperity of a settlement in Zion. We have ore and coal; only the men and means to bring it out want to be concentrated. I could wish that the presiding officers of Conferences would examine and preserve in their minds the teachings given at the General Conference in Manchester, for those teachings will apply with double force to the manufacture of iron. And so long as we are destitute of these things, (the duties on which are double to what they are upon cloths and other things,) we shall be paying money into the hands of the Gentiles that might be kept in Zion, providing we had those manufactures established. Now, to illustrate it, I will mention the simple article of nails, named in the last Epistle. Those are wanted, and will be, in the building of a Temple, and they cannot be had under considerable per-centage over what they cost in St. Louis; for they will purchase them in St. Louis for two pence half-penny a pound, and they must be sold in the valley for one shilling and three half-pence; and then they (the merchants) think they are not well paid, for they not only want the profits on the original sum, but on the money expended in the transportation of them to the mountains; for the amount expended in transportation, is about three times the amount expended in St. Louis to purchase the article with. They must have their profits in such a place as that, and they calculate on profits according to the length of time they give credit, and where they have a year's credit, they must have greater profits than those who give three month's credit; and all this comes out of the people; it is like sucking the heart's blood of the people. And while it is so in the Valley,—that we have to pay such a heavy per-centage, those men are sucking our money, which, if we had the article manufactured in the Valley, might still remain with the Church, instead of its going into other people's hands.

The manufacture of WIRE was also alluded to in the 6th General Epistle; and those instructions apply here, for wire is needed for fencing, and for tools of va-

rious descriptions, and for many other purposes. And how much more profitable will it be to have those things made on the spot, than having to purchase them at such enormous prices as at the present time we are compelled to submit to.

I was much pleased with the success which attended Elder Taylor's labours in the organizing of companies to manufacture *sugar* and *cloth*, and my prayer is that they may prove successful, and that benefits may accrue, not only to the people in Zion, but to those who have laid out their means. But when I compare these with the manufacture of *iron*, I feel that iron is of greater importance. And every year that this matter is delayed, it is thousands of pounds out of our pockets. Brethren, you keep labouring in Babylon, when you might be of more service in Zion; some of the brethren will stay labouring and toiling, and spending the best of their days, and wasting their strength in Babylon. The subject cannot be too strongly urged; particularly upon such like characters as those which I have named.

In the first place, it is important that there should be FURNACES set in operation. The Presidency have it in their mind, (and had before we left, but they cannot do all at once,—they do all they can, and they reach out a helping hand to us, and they expect us to do all we can,) to establish a *furnace*, and form a company to bring the *ore* from the mountains. And the next thing is (to my mind) to have a ROLLING MILL; but, in the first place, we want *twenty-five* BLAST FURNACES, (and probably they will soon have *one* in the Valley.) *Cooking stoves* are wanted very bad there; in fact, no man can tell how much it would save that community in cooking stoves, if they had them. It would save, at the very least calculation, sixteen pounds a year to each family. A cooking stove will cost twenty pounds in the Valley, that can be bought in St. Louis for three pounds. And there are numbers of men (brethren in the Church) spending their strength in Babylon, when they might be in Zion, assisting to build up the kingdom of God, and save the Saints in the Valley, who have done much, from paying for the transportation of iron across the mountains. I am not an orator to portray those things in a flourishing style; but every man who understands them, can understand by these few hints.



A ROLLING MILL in my opinion, although I do not profess to be acquainted with them, will be required in the first place. Nails and wire, and a great many other things, cannot be made until we have a rolling mill; and the rolling out of sheet iron for many purposes; and the small bars for drawing out wire, and many other uses. Have these things, and the stoves and railroad irons, and nail factories, and machinery of various descriptions, and all the rest of those things necessary for the permanent establishment of iron works; and our people will save thousands of pounds, which, if those manufactories are not established, must necessarily be paid out of the community. Well, I believe we have both the men and means in the British Conferences, providing all could use it, to accomplish all these things with.

At this late season of the year, it is not probable that anything can be done, more than to set the thing in operation for another year, so as to take a company, &c., in the earliest part of the season, although I believe that something could be done towards establishing furnaces; for I do not think that much machinery would be needed to bring ore from the mountains, and melt it down into pigs. But some of the

brethren will be able to give some information on this branch of business.

I want to find out the feelings of the brethren upon this subject, and the means they have in their Conferences. I have learned while I have been here, that there are brethren who are engaged in superintending nail factories and furnaces, but I have not heard of any who are practically acquainted with the business of a rolling mill, but I hope, before we separate, to receive some information on this point. I will now leave the subject in the hands of the brethren.

The remaining part of Wednesday, Thursday, and Friday morning, were occupied in considering the subject of the iron manufacture, &c.; and also the condition of the various Conferences in the British Isles.

During this time, the following resolutions were passed:—

1st. That a company of monied and faithful men be organized and sent from this land, next season, to the Valley, for the purpose of building furnaces, erecting the machinery, &c., necessary for the smelting and manufacturing of iron.

2nd. That the Saints constituting the Galloway Union Conference, be united with the Glasgow Conference.

(To be continued.)

#### CORRESPONDENCE BETWEEN HIS EXCELLENCY GOVERNOR BRIGHAM YOUNG AND DAVID ADAMS, M. D.

(From the Deseret News.)

Fairfield, Wayne Co., Illinois, August 15, 1851.

Honoured Sir,—Having heard something of the oppressed community that was forced to leave their homes and friends in Missouri, and the tragic acts they encountered in Illinois, previous to their departure from Nauvoo, to the desert land they now inhabit, my early sympathy was enlisted in their behalf. In a land claiming to be free and independent, professing to proscribe no man for his opinion, political or religious, I was more than astonished at the unheard of oppression your people endured in Missouri and this State, from the hands of those claiming and acting upon the same principle they so bitterly persecuted in the persons of your people. I regretted this; I thought it illiberal, uncalled for, and entirely at war with every sentiment of true

liberty or religion. I, however, lived at the time, remote from the tragic scenes then and there enacted; and knew then but little of the peculiar views of the people then so wantonly proscribed. But I have since made myself somewhat more familiar with their views; and from the unbounded spread of the doctrines they teach, not only in this country, but in the most civilized and refined portions of the old world, I cannot allow myself to think they are propagating the heresies for which they have so severely suffered here; and when I learn their vast increase and prosperity in their desert home, I am constrained to think, the God of Jacob is their friend.

I would like to know more of this people and their religion; and I have se-



rious thoughts of making Salt Lake City my future residence, and of identifying my little all with this persecuted people. I have some property here amounting to 5000 or 6000 dollars in land, besides other property. I am a physician (of the Old School) by profession, have a family; and if I can be induced to think I can make a living for them, then I am resolved to try my fortune with your people, and identify my interests with theirs.

I will be greatly obliged to your Excellency if you will do me the favour of writing me a line and give me answers to the following, viz.:—

Do you hold all property common, or do you only require a certain per cent. that is common stock?

Is your country fertile, and is the Salt Lake Valley capable of sustaining a large and dense population?

Are you annoyed seriously by the Indians?

Is the Valley healthy?

What diseases are most prevalent?

Are they easily managed by intelligent physicians?

Do you think a physician well acquainted with his profession, (a regular graduate) and some twenty years experience, can support a family there?

Have you adopted the common law of England as the law of the territory, or have you a special code by which you are governed?

If your Excellency will do me the favour to reply to this letter, and such reply is satisfactory, I think I can procure at least 100 persons, good and true, to accompany me to your territory, to cast our lots with your people.

Yours respectfully,

DAVID ADAMS.

His Excellency Brigham Young.

Great Salt Lake City, Nov. 22, 1851.

Sir,—Your letter of Aug<sup>r</sup> 15, arrived at this place during my absence on an exploring expedition in the southern part of the Territory. It is not often that I take the time to treat upon the subject matter contained in the principal part of your letter, knowing that this thing (like unto the Gospel preached by Jesus and his Apostles) was not done in a corner, but that all intelligent men everywhere could, if so disposed, learn for themselves.

You say, alluding to the persecution

and final expulsion of this people from the United States, that you "lived at the time remote from the tragic scenes then and there enacted, and knew then but little of the peculiar views of the people then so wantonly proscribed," but that you have since made yourself "somewhat more familiar with their views; and from the unbounded spread of the doctrines they teach, not only in this country, but in the most civilized and refined portions of the old world, I cannot allow myself to think, they are propagating the heresies for which they so severely suffered here; and when I learn their vast increase and prosperity in their desert home, I am constrained to think, the God of Jacob is their friend." The God of Jacob is our friend, and He has blessed us as a people, but never more so, than in delivering us out of the hands of the myrmidons of Satan, which prowled around us while located in the United States.

As it was in the days of Jesus, the popular cry was, Impostor! Seducer! Beelzebub! Devil! Crucify him, Crucify him, was the cry then; so now, nothing could slake their blood-thirstiness, save the destroying from the face of the earth, the purest, wisest, and most godlike personage that has since been a sojourner thereon. Unquestionably divers reasons will serve to convince the true seeker after truth, of the truth of this work; for everything in truth conspires to that end; that is, to the convincing the mind of every person, whether they are honest enough to admit it or not. The minds of all men will be convinced from the weight of testimony; the honest mind, the lover of truth, will admit and embrace it. This is the testimony of the Latter-day Saints; everything pertaining to them is an argument of the truths they teach, whether it be their prosperity, their unbounded success in disseminating their doctrines even among the "most civilized and refined;" or their sorrow and their mourning; in their peeled and broken state; in the days of their deepest adversity; when deserted by their *sunshine friends*, and driven in the most abject poverty to seek a shelter from the infuriate malice of the foes of both God and men, wheresoever they could; all, all combine to prove their mission is from on high. The truths of heaven were always thus attested; the living testimony of God's people, whenever he had a people upon the earth, was always sufficient evidence to

the honest in heart, of the truth of the word of God.

The Jews of the present day are a living witness of the truths of the prophecies contained in the Holy Scriptures; so the Israelites in Egypt, Palestine, and Babylon, were to the nations of the earth a living testimony, whether in adversity or prosperity, of the truths of heaven, *they were the light of revelation to the inhabitants of the whole earth.*

It is therefore not by our success or prosperity only, that we preach the gospel of salvation to the children of men, but also by our testimony of good works, of integrity to our cause, in adversity, in sickness, in death itself, in persecution, whereby we may prove ourselves worthy to be called the Sons of God, by our faith; and in fine, all the gifts of the Holy Ghost prove this work to be the work of God in these last days; besides, is not the Lord himself pleading with the nations by fire and flood, by war and pestilence, famine and bloodshed, hail storms, and hurricanes? Verily it is so; and no man that will reflect for a moment with an understanding heart, but must see that the world is waxing old, and that the earth is getting impatient of being longer burthened with her corruption and wickedness.

You say that you "would like to know more of this people and their religion, and that if you can be induced to think you can make a living there, you are resolved to try your fortunes with this people, and identify your interest with theirs," &c. It was the words of Jesus, "leave all and follow me." It has been the fortunes of this people over and over again, not only to leave all for the sake of this Gospel, but to suffer for righteousness' sake; all the day long to drink of the cup of poverty, yea, to drain it to the very dregs, as also the cup of affliction, and of persecution even unto death; and to live in caves and holes in the earth; to dwell in tents and wagons, and in the open canopy for years at a time; and even then leave their families thus situated, to go and preach the gospel to wicked and rebellious men; and to fight the battles of their country; and even then, under all this, esteem it a privilege to have a part in so glorious a work, and be deemed worthy thus to suffer for the Gospel's sake. Shall we then offer inducements of earthly prosperity to any man, to unite his destiny with ours? I will answer in the words of our Saviour,

"Seek first the kingdom of heaven and its righteousness, and all these things shall be added unto you."

The present prosperity of this people is a verification of this text; for if ever a people sought faithfully after the things of God regardless of all consequences, it is this; still we have no lease of our present prosperity, for the Lord chasteneth whom he loveth. Nevertheless, all the blessings of heaven and earth rightfully belong to the faithful Saints, of whom it is written, "they shall inherit the earth;" or in other words possess the kingdom; but if we expect to be a part of the "blood-washed throng," we must expect to "come up through much tribulation."

I now come to your questions, which I will proceed to state, and answer in the order in which they occur.

"Do you hold all property common, or do you only require a certain per cent. that is common stock?"

There is no such requirement as above alluded to, except the law of tithing, which requires one-tenth of all, and one-tenth of his increase; this is, like salvation, optional with the person who holds the property; it is, however, a church requirement. It is also a true principle, that a man should keep not only his property but himself upon the altar, ready for sacrifice at any moment; to do with all his might the will of his Maker, regardless of the consequences to his property or himself, or anything that pertains to him.

"Is your country fertile, and is the Salt Lake Valley capable of sustaining a large and dense population?"

I will answer, that the vallies, where they can be irrigated, are generally fertile, except where salt plains and saleratus beds intervene. The greater part of Salt Lake Valley, by using the proper exertion in taking out the streams, and economising the water during the season for irrigating, may be made susceptible of cultivation, and will sustain "a large and dense population."

"Are you annoyed seriously by the Indians?"

We do not permit anything to seriously annoy us; 'tis true the Indians steal our horses, kill our cattle, sometimes disturb the quiet of some of our settlements for a season, and we are compelled for our safety to keep a good look out, and sometimes chastise them a little; but our quiet, peace, and security, is so much greater

here than it was in the States, that we feel grateful to our heavenly father for the exchange of neighbours.

"Is the Valley healthy? What diseases are most prevalent?"

People die in all countries, in this as well as any other, although there is a difference in different countries, in relation to sickness and the manner of their death. In the first place, and to answer your questions, I do consider this an healthy country, as much so as any in which I ever lived or travelled; yet when disease once gets hold of a person, it is rather apt to terminate one way or the other, sooner than in those low countries, where a man may always be dying and yet be alive, yet never alive but always dying, until some friendly physician shall interpose, and put him quietly away, according to the most approved and scientific mode practised by the learned M. D.'s.

I will further add, that where corruption, profligacy, and wickedness prevails among the people, the power of the destroying angel becomes stronger; but that his malice is most generally pointed towards the good, the upright, the more especially if they are in possession of the keys of the Holy and Eternal Priesthood of Almighty Jehovah; and the Lord, to chasten his people, may permit him for a season to go on with his death-dealing career, inasmuch as at that threshold he must stop; and the devil cannot exercise any further influence over his victims. Nevertheless, the Lord is able to save His people from the power of the destroyer, and has appointed the means to be used, which is, "If there be any sick among you, let them send for the Elders," who, administering to them by virtue of the Holy Priesthood, in the name of Jesus, anointing them with oil, and exercising the prayer of faith, the promise is, "they shall be healed." The most prevalent diseases here are fevers, sometimes called mountain fever, which are not very common; child-births; and, during the gold excitement, yellow fever; the last two, however, work their own cure; one by proper nursing, the other by a little hard experience.

"Are they easily managed by intelligent physicians?"

They are, except in the above last mentioned case, when, if you can keep the fever out, all will go well, but if it "strikes in," the patient will most assuredly go off.

"Do you think a physician well ac-

quainted with his profession, (a regular graduate) and some twenty years' experience, can support a family there?"

Cultivating the soil, working in the canyons, and other kindred employments, are by far the most lucrative. We have physicians here who find considerable employment; yet it is no uncommon thing to see them at work getting their own wood, ploughing, sowing, and harvesting their own crops, which I think betokens a healthy state. As an individual, I am free to acknowledge that I should much prefer to die a natural death, to being helped out of the world by the most "intelligent graduate," new or old school, that ever scientifically flourished the wand of Esculapius, or any of his followers.

"Have you adopted the common law of England, as the law of the Territory, or have you a special code by which you are governed?"

We have not adopted the common law of England, nor any other general law of old countries, any further than the extending over us the constitutional laws of the United States, by Congress, has produced that effect. We have a few Territorial laws, principally directory in their provisions and operation. And we have a *common law* which is written upon the tablets of the heart, and "printed on the inmost parts, whose executors are righteousness, and whose exactors are peace;" one of its golden precepts is "Do unto others as you would they should do unto you." This common law we seek to establish throughout the valleys of the mountains; and shall continue our exertions for its adoption as long as we shall continue to exist upon the earth, until all nations shall bow in humble acquiescence thereto, and the earth shall be redeemed from the thralldom that wicked and corrupt men have entangled her through their "entangling alliances," specious and unmeaning pretences, servile and absurd acquiescence in the whims, caprices, and dictation of profound ignoramuses, who being entitled, through a little brief authority, to wear a cap or a feather, a surplice or a robe, a garter or a star, would be thought to be men of "legal learning," and would, if they could, fasten their peculiar dogmas upon all succeeding generations.

The United States I am pleased to see, in some instances are breaking through the chains which have so long bound them



in legal fetters, emerging into the law of free born liberty. If now they can so far divest themselves of tradition and ignorance, as to take the lead of their own bright destiny, and fearlessly and boldly stepping forth upon the platform of common sense, set an example worthy the freest and most favoured people the world ever saw, worthy the enlightened age in which we live, and worthy to be followed by a constellation of nations, the brightest that ever emanated from the hand of time; then indeed may we hope ere long the mists, the cobwebs, the clouds, the musty rubbish of ages gone, will disappear, and the young, vigorous, and clear headed America shine forth in her true colours, occupying her true position, as well in the temples of justice, in the arena of law and learning, as in disseminating the principles of freedom and liberty to a world bound in the dim light of king-craft, money-craft, and serfdom.

I have thus given you a sketch upon a few items contained in your letter, which, though hasty, may give you an idea or two of our notion of things, and whether it shall prove satisfactory or not, it makes no difference to me, inasmuch as truth will appear, and will triumph in the end.

One thing is certain; no people ever thought they could live in this country until we came and settled here; and its general aspect is dry, barren, and extremely forbidding to the seeker after a *better country*, especially those who have been accustomed to the rich alluvials of Illinois and Missouri; and it is by dint of the most untiring and unremitting toil that we succeed as we do in these valleys, where so many inconveniences and natural obstacles are to be overcome; but we have health and freedom, and so long as those

blessings can be awarded to us, we shall, with the ordinary blessings of God, flourish in our enterprise. I do not wish to discourage you and the company of "100 good and true" of whom you speak, but merely wish to disabuse your mind of what might prove a disappointment to you; with the exertion I speak of, (and our health will justify it) there is no country where better crops can be raised, nor where, with the proper economy, a person can live more at home, believing, therefore, that nothing which I have said need discourage you or any man wishing to enjoy life and health, liberty and truth, from "casting their lot" with us, and identifying their interests with ours.

I close this communication by giving you one word of advice, which is this:—Repent of your sins, and improve the first opportunity that you shall have with an Elder, having the authority to administer in holy things, to go down into the waters of baptism for the remission of your sins, together with your household, and "receive the gift of the Holy Ghost by the laying on of hands," receiving even the testimony of Jesus, and then in the spirit of meekness and truth, preaching the good word of life and salvation, gather up for Zion, with all good and true men, who having received your testimony, will be willing to endure and suffer all things for "righteousness' sake."

I leave the subject, hoping that the Spirit of God may guide you into all truth, and that you may become the happy recipient of its gentle teachings.

I remain ever your friend in the bonds of the covenant of peace,

BRIGHAM YOUNG.

David Adams, M D., Fairfield,  
Wayne Co., Ill.

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### The Latter-day Saints' Millennial Star.

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SATURDAY, MAY 29, 1852.

**DEPARTURES.**—Elders Franklin D. Richards and Erastus Snow, of the Quorum of the Twelve Apostles, embarked on board the steam ship *Africa*, hence for New York, on Saturday, the 8th instant, with fair weather, and a fine prospect for a pleasant voyage.

Elder Franklin D. Richards succeeded Elder Orson Pratt in the Presidency of the Churches in these lands, and has fulfilled the responsible duties of his office with credit to himself and great benefit to the work of the Lord in Britain. The Saints here will long remember his faithful ministrations, his unbending integrity, his fervour

of spirit, and his unwearied diligence in the business appointed him, whilst in their midst, and we are sure that the prayers of the righteous will ascend up into the ears of the Lord God of Sabaoth, that Elder Richards may be prospered in his journey to the far-off vallies of peace, where his beloved family are anxiously waiting his return to their midst, and where the chosen people of the Lord are fed by the word of God, and blessed with the intelligence of heaven.

Elder Erastus Snow has accomplished a mighty work in Scandinavia, having planted the Gospel in those lands, translated and published the Book of Mormon, and Doctrine and Covenants, and several pamphlets, into the Danish language, and also established the issue of a monthly periodical. By these means the work of the Lord has spread rapidly in those regions, and many precious souls have been brought from darkness to light, and from the power of Satan to serve the living and true God. Elder Snow must contemplate with peculiar satisfaction the success which has attended his labours, and thousands will yet bless him for his energy and fortitude in bringing the Everlasting Gospel to their midst. Will not Elder Snow be remembered in the supplications of the Saints in these islands? We feel assured that he will not be forgotten.

**THE SALUDA.**—In consequence of the explosion of the steam-vessel *Saluda*, on the Missouri river, near Lexington, Missouri, U.S.A. and the report being circulated that a considerable number of Latter-day Saints were killed or wounded, and having received several letters from persons in this land who supposed that their friends or relations were on board the same vessel, we insert in this Number of the *Star* an extract from the *Missouri Republican*, which contains all the intelligence that has come to our hands respecting the melancholy catastrophe. By examining the list of names given, our readers will be able to learn, so far as we at present know, how many of their friends are amongst the killed or wounded.

It is much to be regretted that the go-a-headitive propensities of the American people should lead them on to such a fearful recklessness of life and property, and it appears more and more evident that a due regard for these things is rapidly decreasing among those to whom the lives of thousands are so often committed both on land and water.

We feel to deeply sympathize with those Saints who are sufferers by this sad accident, but the predictions of the Prophet Joseph are sure to be fulfilled, for through him it has been decreed that the curse of God should rest upon the waters, while His spirit should be withdrawn from among men, and they left to rush heedlessly into death and drink the dregs of the transgressors' cup. Because of this the Saints are called upon to gather out of Babylon, *that they receive not of her Plagues*. The day of Vengeance is waxing hot, and the Saints that go up to Zion must go with mighty faith if they would go free from the touch of the destroyer, or escape the wrath of an angry God, who is determined to execute his purposes in the Earth; and if the Saints will continue to slumber and be tardy in their gathering, they may expect to be made to feel the power of the destroyer before they get home, and if they do not rise up and go soon they will feel the heavy hand of the Almighty resting upon them even before they start, and they will be glad to flee for deliverance as did Lot out of Sodom, or Joseph from the presence of the Egyptian Queen, leaving even their garments behind them. It has become proverbial among the Saints, from the experience of the past, that there was no fear of their being lost upon the waters, and the necessity of faith was not duly appreciated; but we feel to warn the Saints against settling down under any other assurance of safety than that of

prompt obedience, and unyielding faith in the promises of God, and while great condemnation rests upon those who delight in the destruction of the Saints, we fear that the rich among God's people will not altogether go free, for so long as the poor are left to perish while the rich have the power to stretch out their hand and deliver, God will not hold them guiltless, but will hold them accountable for the delayed salvation and deliverance of many poor Saints, who, but for the heedlessness or cupidity of those who have means, might, ere this, have set their feet in the valleys of Ephraim.

### THE DEPARTURE OF THE ISRAELITES FROM EGYPT.

*A Translation from the Coptic.*

WITH NOTES, BY THE REV. DR. MENSOR OF DUBLIN.

*(From the Jewish Chronicle.)*

*(Continued from page 204.)*

On the seventh morning the trumpets sounded to proclaim a solemn feast in the temple built by Psammis. The diviners had triumphed; the glorious river once more flowed in its crystal purity.\* The arm of the enemies of Egypt was shortened, and the land rejoiced in the firmness of her king. The Hebrews had demanded the freedom of our slaves in vain. Their insult to the majesty of the Egyptian's god had roused the vengeance of the nation, and from this hour double chains and tenfold toil were to be their portion. On this day the royal proclamation declared that the recovered majesty of the river, worshipped under the mystic semblance of its creatures, was to be celebrated by all the lords of Egypt. In the train of Pharaoh I entered the temple of the Nile.

When will the world see such structures again? In those vast arcades, those colossal ranges of columns, those boundless roofs, that looked like the canopy of the midnight heavens, so far and so wide were they spread above our heads, the heart felt an instinctive sense of the littleness of man. The whole magnificence of the kingly procession now seemed to sink into the magnificence of motes in the sun-beam. Our long lines of priests and princes were diminished into insects, glittering, indeed, with gold and gems, yet still but like the glittering of insects' wings. The clash of our timbrels, the rich uproar of our trumpets, the harmony of our hosts of harpers and singers, was lost in those immense and lofty spaces, like the evening sounds

of the grasshopper. All was awful grandeur. We moved along as if in the bowels of some mighty mountain, which had led us into the secrets of its caverns, to rebuke the pride of man.

At length, after winding through those superb recesses to the brazen gates of the central shrine, the priests advanced before all to begin the rites. The flame of their perfumed torches was the only light, and the smoke of the censers rose, richly clouding that light as it flashed against the sculptures of the sacred walls. Those sculptures were a wonder in themselves. Every creeping thing that the generating power of nature produces was wrought there; every progeny of heat and moisture, every creature of the prolific soil of the Nile, was ohiselled there; terrible and strange in their shapes, thus shown by the mysterious light of the worship; more terrible and strange still as emblems of these fearful powers which rule the world of spirits, and appal the guilty dead with endless torment.

But at the moment of sacrifice, when Pharaoh was setting his foot on the steps of the high altar, and the incense was already in his hand to be flung upon the blaze, the two Hebrews stood in his presence. In that hour I felt appalled. All round me was a gloom, mystery, and awe. Even the lifeless shapes that by thousands and myriads were wrought out of the face of the rock, might have appalled the heart. But at the sight of those two ancient men, thus standing unshaken in the very footsteps of the king, I felt a supernatural consciousness of some unspeakable horror

\* Comp. Exod. vii. 25.



at hand. With the tone and aspect which had defied the king on the banks of the Nile, they now, in its temple, demanded the freedom of the Hebrews.

But they were now far from that sacred stream which they had the power of polluting; they stood under the centre of that mighty temple which to them might be a dungeon; they were surrounded by spears and axes, from which there could be no escape. Pharaoh's countenance, exulting in the conviction that his enemies had now rashly thrown themselves into his hand, exhibited all the haughty vindictiveness of his nature. "You demand freedom for your fellow-slaves," said he; "first demand it for yourselves." The Hebrew leaders were silent. "Well, freedom ye shall have. Before this foot stirs from the spot where I now plant it ye shall be both free; free as the flame on yonder altar; free as the ashes of the guilty scattered into the air; free as the gust that wafts them, a sign to all traitors and rebels for ever!"

As he spoke the word, two bands of the priesthood rushed forward, one to heap fire on the high altar, the other to seize the criminals, and throw them into the flames. I shuddered at this horrible sentence, and flung my mantle over my head, that I might not see their dying struggles. There was a total silence for a while. I raised the mantle. All was darkness; the furious blaze of the altar had sunk to a glimmer, but by that expiring light I could still see the two Hebrews, standing like the shades of the dead, with their pale and solemn faces sternly fixed on the king. At length I beheld the ominous staff lifted up and waved above the altar. Heavens! what a sight of terror followed! I saw from the embers, which had sunk to their last spark, a volume of sudden fire burst forth, as if from the very entrails of a volcano. Broad gushes of lurid light, that withered the eye, shot up to the roof of the temple, and showed every frowning sculpture, every terrible emblem, every mystic motto hid in the endless tracery of those gigantic vaults, as distinctly as if the sun in his noon had broken through; and still the blaze from the altar spread, till all was conflagration. Founts and cataracts of flame of every intense splendour, from sulphureous blue to the blaze that looked as if it had passed through blood, darted, rolled, and whirled round the walls, entwined every column,

and coiled like myriads of enormous serpents along every line and circle of the boundless architecture. All around us, all above us, was fire. Our eyes were dazzled with the glare, our ears were deafened with the roar. Round the foot of the altar a thick and deadly fume arose. It arose from a circle of ashes; the priests, who had stood within the sacred circle, had fallen victims on their own shrine. The flame had enwrapped them, and they were consumed bodily. In this cavern of fire there was now no sound but of the tremendous element that had mastered all. All were silent with terror; king, priest, warrior, alike withered in soul, all prostrate before the majesty of death.

From the ground I glanced once more towards the authors of our calamity. They were standing unmoved, unscorched, unterrified. Their hoary locks were even unwaved in the whirlwind that swept the flame in resistless eddies through the whole range of the temple. At that moment I saw the staff lifted again. Thunder rolled, the walls shook, the flame swelled and volumed with tenfold fury round the walls; and, could I believe my failing senses! the very walls suddenly teemed with hideous life. Every sculpture moved and quivered; the innumerable tribes of reptiles, which the labour of ages had carved in the granite, started into unhallowed vitality.\* The frog, the lizard, the viper, the scorpion, the toad, every loathsome shape of creeping things, the half-formed offspring of slime, the finned, the fanged, the hundred-footed, the poisonous, the pestilential—an endless crowd of those fearful sports of nature, which, in mercy, she conceals from the eye of man in the depths of the waters—all came forth to the light, all swelled to a size in itself revolting and frightful, all in hideous energy revealing, twining, hissing, and hanging their polluted clusters around. The nostrils turned away, the eye recoiled, the touch shuddered, the heart sickened at the sight. Still down they poured, as if the very walls were turned into their living substance; still they dropped, they sprang, they showered, from every spot of the mighty architecture. The curse of reptile life was come to the full upon its worshippers.

\* This refers to the three distinct plagues enumerated in the Bible—frogs, lice, and insects. Comp. *Exod. viii.*

At length the very horror of the sight gave us strength. We started from the ground. The king, dismayed, exhausted, and covered with the pallidness of the grave, made a desperate effort to escape, at least into the day, if there he was to die. I followed his tottering steps. With indescribable difficulty we at last gained the portal of the temple. There we breathed—but no more. All before us was fear and flight. The land was, like the temple, moving with reptile life. Wherever the foot trod, it trod upon reptile life; wherever the eye glanced, it was startled by some form of loathing. Egypt looked with double horror on the evil done by

things which it had once placed on its altars. The food, the drink, the pillow, the hour of rising, the hour of going to rest, all were turned to loathing; all was fierce repulsion, intolerable disgust, the unspeakable sickness of the senses and the soul. Still on they poured; we were flooded by the reptile tides. We crushed, burned, and buried them in vain. The sky seemed to rain them, the dust to engender them: they overwhelmed us by millions of millions. Every tree, every branch, every leaf cast them forth, till the land grew poisonous; all the employment of human existence stopped, and men, in dying bitterness, cursed the day they were born.

(To be continued.)

### EXPLOSION OF THE SALUDA STEAM-BOAT.

ON THE MISSOURI RIVER, NEAR LEXINGTON, MISSOURI, U. S. A.

(From the Missouri Republican.)

In addition to what we have hitherto published relative to the explosion of this ill-fated steamer, we subjoin the following particulars from the extra of *Lexington Express* of April 13th:—

On Friday morning, a little after seven o'clock, the steamer *Saluda*, F. T. Belt, master, which has been lying at this port since Monday morning, the 5th, having on board about 175 passengers, principally Mormons, bound for Salt Lake, made an effort to get under way. About the second revolution of her wheels, her boilers bursted with a tremendous explosion, which was heard and felt in every part of the city, completely wrecking the whole boat, and throwing her chimnies, and parts of the boilers and timbers in every direction.

This much is certainly known, but how many human beings, without a moment's notice, were hastened into the world of spirits, will perhaps never be known till the great day of accountability. We have not heart to attempt a description of the scene. Twenty-six mangled corpses collected together, and as many more with limbs broken, and torn off, and bodies badly scalded—wives and mothers frantic at the loss of husbands and children—husbands and bereaved orphans engaged in searching among the dead and

dying for wives and parents—are scenes which we can neither behold nor describe; yet, such a scene was presented to the citizens of Lexington on Friday—Good Friday—a day for ever memorable in the annals of Christianity as the day that witnessed the redemption of man from endless death, will long be remembered by the passengers on the ill-fated *Saluda*, as a day of sorrow and privation. Below we give a list of the cabin passengers as far as known. The probability is, that the number of killed and badly wounded is about one hundred. No register of deck passengers.

*List of Cabin Passengers and their Destination—Copied from the Register of the Boat.*—H. Fale, Kansas; Bowles and sister, Weston; W. J. Murphy, do; R. Nash, St. Joseph; Mr. Abbott, do; Mr. Letcher, do; G. Bentley, Independence; James Wycuff, do; James Shymer, do; Mr. Hamilton, do; Abh. Fisher, do; W. Rose, do; G. Dilher, do; J. Cole, St. Joseph; B. H. Sampson, Independence; Mr. Sampson, do; J. Murphy, lady and negro, Weston; Abner Martin and lady, Council Bluffs; H. Gunn and lady, Independence; Miss Whitaker, Council Bluffs; Miss Randall, do; Mr. Tillard, do; Mr. Holmes, St. Joseph; F. Bayless, Kanesville; M. Sampson, Inde-

pendence; F. Starnes, Kansas; J. M. Payne, do; Mr. Lamb, St. Joseph; Mr. Knapp, Independence; Mr. Foleylinber, do; John P. Sutton, Iowa Point; Mr. McCallister, Liberty; J. T. Carter, Kaneshville.

The following is a list of the names of those killed, whose bodies have been found:—

Capt. F. T. Belt and Second Clerk—bodies sent to St. Louis for interment; Laynell, bar-keeper; Mr. Nash, Portland, Iowa; Josiah Clency, Second Engineer; E. Shaffer, Legatt, S. Wagley, Jonathan Brock, Mrs. Dunbar and child, two children of Mrs. Rollins, two Miss Baileys, from England; four men and one boy, and a negro, whose names are not known.

*List of Persons known to be Lost, whose bodies have not been Found.*

Mr. J. N. McCallister, of Boone county, Missouri; William H. Bridges, New York, the Yankee Comedian of the McFarland troupe; C. Labarge, pilot; Lewis Tebo, do; Mr. Evans, first-engineer; three white and two coloured firemen.

Persons who witnessed the explosion, say that several persons were blown into the middle of the river, and others were blown a considerable distance up the bluff; one man, standing some distance on the shore, was struck by a piece of timber and instantly killed.

Of the wounded, we have ascertained the names of the following:—

Thomas Huff, slightly; John T. Mitchell, left thigh amputated; John Welch, deck passenger, slightly; Owen O. Harry, dangerously; W. Brown, deck, slightly; Wesley Pogue, nose broken; George Marr, left arm amputated; Michael Ambuston, slightly; Mrs. Agnes Gillespie, face and neck badly scalded—expected to recover; Mrs. Rachel Roland, leg broken, two children saved and three lost; Mrs. Sarah McKachie, spine dangerously injured, and a child slightly injured—two children saved; W. Hendley, mate, slightly; Peter Conrad, part owner, dangerously injured; Charles Evans, carpenter, slightly; Frederick Shultz, do; P. Shultz, do; Anthony Perkinmeyer, badly; D. J. Ross,\* slightly; W. McGee, do; W. C. Dunbar, do; Duncan Campbell, a child

two or three years of age, do; parents and family lost—from Scotland, residence Bridge of Weir; coloured fire-man, slightly.

We have spelt names as they have been furnished us, and although we have taken some pains to make as correct a statement as possible, we do not place much reliance on its accuracy, for no two statements agree.

As will be seen, the citizens of Lexington and vicinity promptly assembled, and adopted measures for the relief of the sufferers and such survivors as were stripped of their goods and supplies. The sum of three hundred dollars was immediately subscribed by the city and five hundred by the citizens, for the burial of the dead, the care and comfort of the wounded, and the relief of the distressed survivors. The ladies of our city were active in affording relief to the wounded females, laying out the dead, and securing protection for the children who were saved.

Mrs. McKachie, one of the ladies wounded on the *Saluda*, is now at Professor Patterson's. Her daughter, eight years old, is at Mr. George Wilson's; her son, seven years of age, at Mr. James Nichol's; her daughter, three years old, at Mr. F. Zeiler's.

Mrs. Agnes Gillespie is at Dr. Pebles.

Mrs. Rowland at Mr. A. Huntsberry's; her daughter, thirteen years old, at the same place; her daughter, five years old, at Mr. John George's.

Duncan Campbell, a boy two or three years old, at Mr. Henry Smock's.

On the person of Mr. Jonathan Brock, from Macoupin county, Illinois, after the explosion of the *Saluda*, there were found 108 dols. in gold, and 80 cents, a pistol, a dirk, and a silver watch. His effects are now in the hands of Mr. S. G. Wentworth, the Public Administrator of Lafayette county. The law requires that the Public Administrator shall take charge of the effects of persons missing or deceased, where there are no friends to administer, and attend to their business.

It is the duty of all persons in possession of money or goods found on the boat or the bodies of the killed, to inform the Public Administrator of the fact.

We learn that the *Saluda* was not insured, but that a considerable part of the merchandise on board was insured in St. Louis. Some portion of the freight has been saved, uninjured, such as whisky,

\* This was not Elder J. D. Ross, from England.—Ed.



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molasses, and other goods in tight barrels, iron, &c., in the hold of the boat. Men are still employed in saving portions of the boat, and all the goods they can.

### MEETING OF THE CITIZENS.

At a meeting of the citizens of Lexington, called for the purpose of taking into consideration the condition of the dead and wounded, and also of those who have been deprived of the means of sustenance by the explosion of the steamer *Saluda*, at this port, on this morning, the 9th inst., on motion of E. Littlejohn, Esq., C. R. Morehead, Esq., was called to the Chair, and John T. Pigot appointed Secretary.

By request, F. C. Sharp, Esq., explained the object of the meeting, and, upon his motion, the three following committees were appointed:—

1st. Committee to raise subscription for the above purposes—Messrs. John S. Porter, John Williams, and H. H. Gratz.

2nd. For burying the dead—Messrs. George Cox, W. N. Holton, and Silas Silver.

3rd. For taking care of the sick—Messrs. James W. Wetzel, B. F. Wallace, and W. A. Powell.

On motion of J. P. Bowman, Esq., the Finance Committee were instructed to petition the Honorable City Council for an appropriation of two hundred dollars for the above purposes. On motion of H. H. Gratz, Esq., a special committee was appointed to take charge of the Orphans; whereupon, Messrs. George Wilson, Paul Reinhard, and Fred. Zeiler were appointed said committee.

On motion of E. Littlejohn, Esq., the several clergymen of the city were requested to attend and officiate at the funeral to-morrow, at 10 o'clock, A. M.

On motion of W. Musgrove, Esq., the city papers were requested to publish the proceedings of this meeting.

On motion of F. C. Sharp, Esq., the meeting adjourned to meet again on Monday next, at two o'clock, P. M.

C. R. MOREHEAD, Chairman.

JOHN T. PIGOTT, Secretary.

## EXTRACT OF A LETTER TO PRESIDENT S. W. RICHARDS.

Sheffield, May 11th, 1852.

Dear President,—I write to you to express my thanks for permitting me to have the presence of Elder Wheelock at Sheffield, on the 9th inst., at the opening of our new room. We had a precious time together, and I believe that great good will result from it. May the Lord greatly bless and crown all his labours with abundant success, and make him a mightier engine in your and the Lord's hands to facilitate the progress of His work, and the gathering of His Saints.

At the close of the evening sermon, Elder Wheelock gave some instruction, in which he set before us a plan by which many of the faithful Saints may be gathered to the Vallies of the mountains, with their barrows and hand-carts, and although he had the liberty to go to the Valley in a swift passage, unincumbered by a large company, yet he proposed to make a sacrifice of it, and share in the labour, in

food, and in every other difficulty that such a company would have to pass through. He said he would willingly go under those circumstances, and invite all the Saints who could raise the least possible means by which they could be gathered.

Many of the Saints are fixed in their purpose, and determined to go, and pass through anything that they may be gathered home. The visit of Elder Wheelock has put a sharp edge on many, and I have no doubt but that a very large company of the poor and faithful will be gathered.

The work is moving onward steadily in this place; the apostate party is dwindling away, and some of them are coming back.

Your humble servant and brother in the kingdom of God,

JOHN ALBISTON.

President S. W. Richards.

### VARIETIES.

SOCIETY, like shaded silk, must be viewed in all situations, or its colours will deceive us.

COMPANY which does not help to improve us, will certainly have a contrary effect.

A PROMISE is a just debt which should always be paid, for honour and honesty are its security.

WISDOM is the olive which springeth from the heart, bloometh on the tongue, and beareth fruit in the actions.

THE nearest fixed star is so far distant from us, that a cannon ball going 500 miles an hour, would require four millions of years to reach it.

THE mind is weak when it has once given way: it is long before a principle restored can become as firm as one that has never been moved.

AN Irishman fights before he reasons, a Scotchman reasons before he fights, an Englishman is not particular as to the order of precedence, but will do either to accommodate his customers.

THE Cincinnati *Gazette* says that, during March last, between 3,100 and 3,200 persons—generally farmers—shipped at that point for California—mostly without any intention of returning.

GATHERING IN EARNEST.—We are informed that Elder Ezra T. Benson ordered, and by this time probably has in operation, 1000 wagons, 2000 hand carts, and 1000 wheelbarrows, to accommodate the poor Saints in their emigration this season from Council Bluffs to the Valley of the Great Salt Lake. That's the way for the poor to gather to Zion! Health, strength, and success to the trundlers!—ED.

NEW SCHEME FOR JOINING THE ATLANTIC AND PACIFIC OCEANS.—Mr. J. S. Buckingham, the well-known traveller, is the promoter of a scheme for joining the Atlantic and Pacific Oceans, by establishing a line of routes between Boca del Toro, or Cheriqui, on the Atlantic, and Golfo Dulce on the Pacific coasts. The distance from sea to sea between these two points is only seventy miles, and the ground is in the hands of the British, who have an infant settlement, which Mr. Buckingham recommends as a desirable location for emigrants at the southeast portion of Costa Rica.—*Cincinnati (U.S.) Atlas*.

PROPOSED RESTORATION OF THE JEWS.—The *Suisse* of Berne, of April 18, says,—A Correspondent writes from Constantinople on April 1st—that the Divan has hit upon a very original plan for settling the question of the holy places. The four pachalics of Syria are to be granted to M. Rothschild for the sum of £20,000,000, to be paid into the treasury of the Sultan; and, upon the sum of £2,000,000 being paid to France, she will renounce her pretensions. Russia and England will each receive £1,000,000. It is not yet settled whether M. Rothschild will take the title of king, emir, or bey. It is certain that he intends to restore the ruins of Jerusalem and Antioch, and to rebuild Solomon's Temple.—*Family Herald*.

USE OF GOOD MEN IN BAD TIMES.—It is very necessary that good men should live in very bad times, not only to reprove a wicked world, that God may not utterly destroy it as he once did in the days of Noah, when all flesh had corrupted its way; but also to season human conversation, to give check to wickedness, and to revive the practice of virtue by some great and bright examples, and to redress those violences and injuries which are done under the sun; at least to struggle and contend with a corrupt age, which will put some stop to the growing evil, and scatter such seeds of virtue as will spring up in time. It is an argument of God's care of the world, that antidotes grow in the neighbourhood of poisons, that the most degenerate ages have some excellent men, who seem to be made on purpose for such a time, to stem the torrent, and to give some ease to the miseries of mankind.—*Dean Sherlock*.

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#### FAREWELL TO PRESIDENT F. D. RICHARDS.

Farewell dear brother, but e'er you depart  
Accept the offering of a grateful heart,  
For all the knowledge which from you has flow'd,  
The living channel between us and God.  
Under your supervision wise the *Star*  
Has shed its lustrous light both near and far,  
And many who the Gospel have embraced,  
Their first convictions to its page have traced;